The Christian Community

JOURNAL OF COMMUNITY RELIGION

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Saint Peter, by Diezo Velasquez

SEPTEMBER 21, 1935

The Community Church Workers of the United States of America, (Inc.)

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OBJECTS

To foster Christian unity.
To help communities unite local churches.
To plan community programs.
To hold conferences.
To foster and promote fellowship for community religion.
To help reduce competition and overlapping of effort.
To place cooperation above competition.

Members in Every State
Service Bureau for Churches and Ministers
Uniting Churches
Promoting Community Programs
Publicity on Church Unity

Back To The Constitution

THIS cry is being raised in many quarters. It is often made in a quarrelsome spirit and with a partisan purpose. It is assumed, apparently, that the Constitution is intended to prevent any social or economic change. It is well to remember, therefore, that the Fathers were far from thinking their work was marked with perfection or stamped with finality. They wisely provided for its amendment. They had historic sense. They felt with Burke: "A state without the means of some change is without the means of its own conservation." It was shaped under the pressure of necessity. They intended to make it the instrument of a "more perfect union." That is still, we believe, an objective of our national life. How can those ends be best promoted?

The Fathers had no illusions about their own fallibility. Washington, himself, said in a letter: "As a constitutional door is opened for further amendments and alterations I think it would be wise in the people to accept what is offered to them." . . . And he added, "I do not think we are more inspired, have more wisdom or possess more virtue than those who will come after us."

The Constitution seems always to be in the making. As Justice Hughes said: "We are under a Constitution, but the Constitution is what the judges say it is." It is well to recall in this connection the remark that, according to a tradition, was made by Gouverneur Morris as he was leaving the Convention Hall. A friend remarked that a good constitution had been made. "That," said Morris, "depends upon how it is construed." Of course. "The letter killeth, the spirit giveth life." Institutions unchanged must perish. Life must go on. The people remain. Sovereignty is in them. It was never intended that this instrument should for long thwart the people's will. The march of the human spirit toward justice, security and peace cannot be turned back. We must claim the rights and accept the responsibilities of free men as did the fathers before us.

Jefferson's words need to be recalled: "Laws and institutions must go hand in hand with the progress of the human mind. As that becomes more developed, more enlightened, as new discoveries are made, new truths disclosed, and manners and opinions change with the change of circumstance, institutions must advance also and keep pace with the times."

Therefore we say: "Not *back* to the Constitution, but forward with the Constitution to a more perfect Union."

We Ask You to Help

THE August issue of THE CHRISTIAN COMMUNITY was omitted as the affairs of the Community Church Workers are now going through a process of reorganization. It will be impossible during this coming year to print two issues per month. It does not seem wise to raise the subscription price of the paper from one dollar per year, but two issues at this subscription price has during the past year created a very considerable deficit. During this winter the paper will be edited by a committee composed of Orvis F. Jordan, Clyde McGee and Joseph Myers. The friends of the paper who have, during the past years, helped to make it a force in behalf of community development, may be depended upon we feel sure to be patient with our retrenchments and to help us in every way to put the journal upon a sound basis once more.

Here are some of the ways that these friends may help us. It is suggested that ministers have a literature day in the church and that The Christian Community be given a place of honor. A periodical committee might secure subscriptions. It is particularly desirable that the heads of departments in interdenominational churches should be reading The Christian Community. Sample copies of the paper will be sent where our friends believe that there might be an interest in its message.

Who's Who

The picture on the front cover is entitled "Saint Peter" by Diezo Velaquez. It is loaned by the William Rockhill Nelson Gallery of Art.

Rev. A. E. McCune, pastor of Peoples Church, East Lansing, Michigan, visited Russia this summer and gives us a part of his diary. We shall hope to have later installments.

Dr. E. Tallmadge Root, former secretary of Massachusetts Federation of Churches, presents a book review and a short news story.

Prof. W. A. Harper, is professor in the School of Religion at Vanderbuilt University, Nashville, Tennessee.

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A Journal of Community Religion

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World War Against The Church

A NEW world war is now being waged on many fronts, a war against the Christian church. This out-break of hostility may be seen in Russia, in Germany, in Mexico and in other parts of the world. There are signs in America of a growing hostility.

Honest Christians will seek to learn first of all just what occasions these out-breaks of hostility. How far are they inevitable if the Christian church is to do its work and bear its testimony? To what extent is this hostility the result of mistakes in church strategy and in failure of personal achievement?

In Russia, the Marxians mouth the phrase of a former generation and charge the church with giving "dope," "the opium of the people." The man who brings such a charge usually believes that the most important human question is that of economics. Whoever is not a socialist or a communist has been "doped." But many besides Christians would deny economics this place of leadership. The artist, the poet, the philosopher, as well as the Christian find other values in life greater than those of economics. Yet one must admit that the Russian church, as well as other churches, has been too supine in the presence of economic injustice and too other-worldly in a world of suffering and injustice. Religion is not necessarily opium. Sometimes it is food which sends a strong man out to do his work. But some kinds of religion are opium.

In Mexico where restrictive laws hindering church activity are only equalled by those in Russia, there is a story of wrong matching wrong. A Roman Catholic layman in the September Forum brings a charge against his church that it has exploited Mexico in the past and held it in ignorance. The church gathered to itself lands and wealth until the common man was little better than a peon. Against this system of exploitation the people have arisen. Though Mexico has been Christian for hundreds of years, there has been but little popular opposition to the limitations placed upon the church. This layman charges that the church hurled the defiance which started the last wave of persecution. The Christeros are an organization seeking to defend the church. They are but little better than bandits and the Catholic laymen charge them with taking passengers off of a railroad train and shooting them, because they wore Masonic pins. The church may well learn from its experience in Mexico that it dare not grow too rich. The millions laid away in America in fat endowment funds by religious organizations may prove one day just as dangerous to the American church as the land tenure of the Mexican church.

In Germany the Lutheran church has for centuries held to an ideal of a rigid separation of religion and politics. It has failed to denounce iniquity if this iniquity was rooted in a political organization. This church has cultivated a pietism that has been offered its people as a substitute for a religion that transforms the every-day life of man.

The result of this has been the alienation of millions of German people with no flare for mysticism. And such a church when finally compelled to fight a dictator to defend its very life has no adequate traditions to fall back upon. The Dictatorship of Germany seeks to compel the churches to unfrock every Christian minister with any appreciable amount of Jewish blood. Jewish Christians in Germany, who are about as numerous as the disciples of Moses, are to be segregated into churches of their own if they are to continue as Christians. Any church that would submit to such regulations would throw the New Testament into the discard, and deny the world mission of Christianity.

Many Christian leaders have sought to accept the entire blame for the wide-spread antagonism to the church. Such an effort goes quite beyond the demands of Christian humility. When a church confronts a Nero, it must fight, using the spiritual weapons that lie at hand. We have done a pretty good job confessing the sins of the church. It is time now to assert the rights of the soul of man to freedom of conscience and of worship.

The strategy of the time demands an alliance with every religious force throughout the world to protect religious rights. That means in America some measure of cooperation with Catholics and Jews. The Catholics cry out against persecution in Mexico. The persecution is there, whatever may be the back-ground of it. But the remedy is not intervention by the United States.

In Germany Catholics and Lutherans speak for each other for the first time in history. They realize that they stand or fall together.

The churches must secure the cooperation of many who do not confess the Christian creed, through a willingness to defend other human rights than the right to worship and to organize in churches. Every invasion of human liberty may be an event leading up to an attack on the religious rights of man. The denial of legal rights in America to working class groups, to political radicals and others, which have been more numerous the past year than ever before, are but the fore-runner of a Hitlerized state unless promptly re-

buked. All over the world the super-patriot, whether he be a Fascist, a Communist, a follower of the Swastika or an American devotee of government coercion, is an enemy of liberty.

The church must sometimes suffer and wait. It was thus that Christians met the seemingly invincible force of Nero. Christians can afford to wait. Their message, rejected by one generation, will be accepted by another.

Religious Recovery

ACROSS America October 5 and other succeeding days will be devoted to religious recovery. The literature of this movement is pouring from the press and may be secured from "The Golden Rule Foundation, 60 E. 42nd St., New York." An effort will be made to secure the cooperation of Catholic, Jewish and Protestant forces in making this movement effective. It will cost a local church only twenty-five cents to get a mat and place a five inch column ad in a local newspaper.

It is proposed to secure the cooperation of the luncheon clubs, the newspapers and all other agencies concerned with the building of a better community.

This is not to be just another "Go-to-Church" Sunday but involves a re-dedication of life and the frank facing of the problems of a modern Christian.

The literature of the movement indicates that since 1927 the income of the churches has declined from $835,000,000 to $565,000,000; in this same period our military expenses for the war machine have increased from $680,000,000 to $896,000,000.

It is urged that no economic recovery can come to the nation without a spiritual recovery preceding it. Our depression was caused by greed, selfishness, hate and excessive nationalism. It will be cured by the opposites to these.

Secretary Henry Wallace says, "Perhaps Jesus Christ did have a more significant message on the remedy for depressions than Adam Smith." And Roger W. Babson says, "Only the Golden Rule will save the country —not a rule of gold."

Medicine For Sick Souls

THROUGHOUT America tragic events bear witness of the large amount of mental illness that is abroad. Almost every day there is a suicide in the larger cities. There are more people in hospitals for the treatment of mental ills than for all other ills put together. The young people complain of grouchy and difficult parents; commercial firms lose employes through nervous break-down, many of these going into invalidism for a year or two years.

It is in the service of these people that the mind-cure cults have often served effectively. They cannot reach more than a minority of the population, however, because of the superstitions and absurdities that are mixed up with their program. Unfortunately the churches of modern message have mostly ignored the problem which the sick souls of the community present.

Very often the illness of those that fall into the hands of a psychiatrist is characterized by a retreat from reality. A mind without courage to face the facts of life may become neurasthenic. The medicine for this is the building of courage in people to face life with all of its vicissitudes. The people that have lived softly for many years and then fallen into adversity need the kind of religious discipline that makes them face up with life.

We all need more intelligence in handling ourselves. The employment of good humor, the use of wisely chosen periods of rest, the happy choice of an avocation are all keys with which to unlock the doors of happiness. The man who knows the laws of his body and the laws that govern his mind may by the use of his intelligence come into peace and power.

Many testify to the service which good worship renders the cause of healthy-mindedness. To contemplate the goodness of God and to build sympathy for mankind is to enter upon a mode of living far removed from the quirks of our over-stimulated age.

Government By Violence

THE assassination of Senator Huey Long by a political opponent is an event which has captured the head-lines around the world. It follows the assassination of Mayor Cermak by a bullet aimed for none other than the president-elect of the United States. These are such events as we expect in a Balkan state. Every good American hangs his head in shame before all efforts to govern by violence.

It is true that Huey Long had invited this attack by his abrogation of democratic government, and by his dictatorial ambitions. His body-guard was a suggestion to any weak-minded individual. He would probably have been safer without it. As a typical demagogue, the senator doubtless would have cut a big figure in American politics during this coming year.

The shocking event in Baton Rouge serves notice on the American people of the intensity of the political differences that are abroad. The next presidential campaign has already begun with violent attacks on the Administration and with savage thrusts in reply. The issues before the American people are perhaps the most important that they have ever faced. But there is danger that some will seek the settlement of these issues through other than democratic processes.

The citizen who can keep his head and restrain his emotions in such an era is a valuable man. The times require thinkers who can see both sides of the political issue and all around it. If such are numerous enough to compose a balance of power in these difficult days, they may be able to steer the course of America in the direction it should go.

The man who counsels violence, whether he be a communist or a super-patriot, is an enemy of democracy and a foe of our republic.

The Church In A Rural Community

THE Agricultural Missions Foundation renders a signal service in directing the thinking of missionary leaders toward the rural problem in mission lands. The majority of the people on this planet live in the country. They wrest a living from nature. Yet much of our mission work has ignored the farmer, this being notably true in Japan. In one of the pamphlets of the Foundation, Dr. Kenyon L. Butterfield writes on the theme "Evaluating the World Mission of Christianity in Rural Terms."

In this tract he sets forth in a single paragraph a conception of a rural church which is just as good in America as in China. He says we need "a broadened program by which a community-serving church, regarding itself not as an end but as a means of service to all the people of the community, becomes 'the central driving force' in the correlated activities of cooperating agencies designed to give economic relief, supply adequate education for youth and adults, establish a ministry of health and healing, provide normal play and recreation, meet the special needs of women and girls; and in all these efforts develop the Christian motive and supply spiritual food."

In cities churches divide the field more than in rural areas with various organizations that minister to education and culture. But in city and country, the true attitude of the church is to regard itself as the ally of everything that ministers to the larger life. A 4-H club may not talk as religiously as a Christian Endeavor society, but there must be room in every farm community for whatever organization is needed to bring farm youth into its heritage.

Community churches need to be reminded continually that they are not just an adventure in Christian unity. This unity has been achieved to render more effective a community service.

Your God Reigneth

NOTHING brings greater tragedy into life than the worship of dead gods and loyalty to ideals that have had their day. Because we carried over into the twentieth century the patriotism and nationalism that belonged to the eighteenth and nineteenth centuries we asked the youth of half the world to butcher the youth of the other half and persuaded ourselves that we were thereby making the world safe for democracy, and believed that we were opening up the way to world peace. But we were mistaken. And by reason of that mistake our world today is torn with strife, haunted by fear, tortured by bitter memories and strewn with the debris of shattered dreams and broken hopes while every horizon is darkened with the threats of war. We are burdened with a sense of failure. We should now know our folly, our miscalculation, our stupidity and our blindness.

But in the fact that we are ready to acknowledge our failure and our need lies our hope. Once more "heart and flesh cry out for the living God." Men are searching for a more satisfying mode of life, for more adequate forms and structures to meet the spirit's need. We cannot repeat our yesterdays and live. We must ask what will serve the life of today. There is no good apart from that. In all of this religion has its supreme contribution to make. It is the part of religion to lay the challenge of the Highest to man's will. It must bear its witness to the enduring values, the sense of human worth, man's capacity to grow in righteousness, and to hold aloft a vision of life worthy of all men's devotion. A vision that will put meaning into the human struggle, furnish high incentive even to hours of weariness and make all men partners in a common enterprise.

It means the remaking of our inner lives no less than our outer world, and the outer world no less than our inner selves. No generation ever faced a more inspiring challenge. The hour calls for courage, courage of mind as well as of heart; for self discipline and a spirit of restraint; for clear intelligence and selfless devotion. Whatever gives clearest promise of a richer life for man, not for this or the other group of men but for all men, must speak to us with unquestioned authority and command our fullest loyalty. For since life is what it is, *it is set to go forward.*

The great life of all calls to us in the name of a greater life for each, bidding us to set the machines we have made, the science we have developed, the wealth we have produced with all our resources of gifts and power to serve this human quest. It cries to the leaders of religion of every name, "Get ye up to the mountain and cry unto the peoples: 'Your God reigneth.'"

Jane Addams Still Lives For Peace

A MEMORIAL peace meeting in tribute of Jane Addams, sponsored by the Woman's International League for Peace and Freedom, was held in Grant Park, Chicago, September 6th, this being the 75th anniversary of her birth. Similar meetings were held simultaneously in 40 nations across the world. Through a series of international broadcasts good-will messages were exchanged from Chicago, London, Geneva, New York and Cleveland. Among the speakers were Mary E. Woolley, Pearl S. Buck, Florence E. Allen, Gertrude Baer of Germany, Maud Roydon of Great Britain and Madeleine Rolland of France.

The spirit of this celebration reminded one how truly Miss Addams had been a neighbor of the world as well as the community surrounding her beloved Hull House. In these days when friendship, as a basis of international relations, is being severely tested and denied, such a memorial to a great believer in good will was of genuine value to the cause of peace and world happiness.

So This Is Russia — A Diary

N. A. McCUNE

Saturday, August 3: Cross Polish-Russ border about 6 P. M. I looked to see if there was barbed-wire fence, as I had heard. There was, double barbed-wire on both sides of the railroad track. Russian customs not bad. One must sign a paper showing how much money he is taking into the country, the fact that he has a camera or movie machine. Some of our party had Polish papers. These were solemnly looked at by the Soviet soldiers, and in one or two cases papers were seized, for what reason we knew not. All night sleeper to Moscow. Clean sheets and pillow cases. Beds narrow, but not bad. No bugs.

Sunday, August 4: So this is Russia! Breakfast on train. Waiters wear jackets which once were white. Table cloth much the worse for stains, but one mustn't be fussy. Breakfast, stewed apple, omelette, white and black bread, tea or coffee served boiling hot in a glass, raw apple. One member of our group was here two years ago and says that he can already see a vast improvement. Women at work along the track, doing shoveling and other heavy work. Some are barefooted. All wear kerchiefs over their heads. The country looks a good deal like northern Michigan.

About noon we arrive in Moscow and are trundled about the city in a bus. Moscow was one and a half millions at the close of the war, and now has four millions. Building is going on everywhere. In one section of the city, we were told, apartment houses have been built in the last three years to accommodate 35,000 people. When the October Revolution took place (everything goes back to the October Revolution, 1917) 2 percent of Moscow's streets were paved. Now it is 26 percent and in 5 years it will be 90 percent, so says Gollia, our very good looking guide. She knows her figures. We pass a factory that makes ball-bearings, with 18,000 workers.

Monday, August 5: I fear we did not keep the Sabbath yesterday. One hears no church bells, yet we are told that church services are held here and there. A preacher from New Jersey is travelling here all by himself and says that he attended two churches in Leningrad last Sunday. One was Roman Catholic, where he estimated that 2,000 were present. The other was Lutheran, where he guessed the number at 1,800. Yet open churches are few and far between.

We are permitted to go thru the Kremlin, the ancient fortress of Moscow. Here is an impressive fact: In the heat and fury of the Revolution, when the government was seized by Lenin and his cohorts, not a diamond nor a bit of gold in the Kremlin museum was disturbed. Here is a collection of precious stones on which no value has ever been placed. Crowns, coronation chairs studded with diamonds, priestly robes set in rubies and pearls. Yet nothing was touched.

Tuesday, August 6: We visit the Children's Village, in the Park of Culture and Rest. These U. S. S. R. people are long on culture, or they think they are. They are rooting out religion, but they seem to realize that the people are short on the finer things of life. So they stress education and art. Young people who pass the entrance exams to one of the universities have their expenses paid by the government. A youth, boy or girl, who shows marked ability in music or painting will have his way paid at academy or university, "as an investment in culture."

The Children's Village is a sweet place. Here working women may leave their children all day, for a few cents. The little folk are under the care of trained kindergartners and nurses. At 11 o'clock they have breakfast, then play till 2 then lunch, sleep two hours, followed by concert or games, and supper at 7. We saw them learning folk-dancing, out-of-doors. I hope my photos are good.

Thursday, August 8: To the foreigner there seems to be a vast drive in these Russians. They are going somewhere, so they are told by the government propaganda and they believe it. There are said to be four jobs for every man. What pushes them on? What are their motives? Of course the profit motive is gone. Personal power is a big factor. He who rises in the Soviet ranks gains more and more power. Social standing is another motive. To be popular is as much sought here as anywhere else. Competition between factories or between groups of workers is an important motive. Human beings are still human, under the Soviets as elsewhere.

The U. S. S. R. know how to build morale. It knows its social psychology. It's Lenin, Lenin, everywhere, and Stahlin is his prophet. Statues of Lenin, pictures of Lenin, sayings of Lenin, everywhere. Every park and railway station has its statue, every factory has its picture. And Stahlin is not far behind. If the U. S. Government had used the same methods in putting across national prohibition, it would have been an overwhelming success.

Attended a movie today in which 150,000 Russ youth are shown parading in the Red Square. It was a striking picture, again showing how apt the government is in sowing propaganda. Every 3 or 4 minutes Stahlin and several of the Big Shots were shown, cheering the marching throngs. These men are the gods of Russian youth.

Friday, August 9: From a source which I believe is entirely reliable, but which must be anonymous, I learned today a few interesting facts. Women, it seems, are breaking under the heavy manual toil

in which so many of them engage. The day nurseries, as excellent as they are, care for only about 15 percent of the children of working mothers. The other 85 percent shift for themselves. When a man is arrested for "counter-revolution," there is no trial, or a very hasty one, and he is packed off under the commintern of the interior. About 100,000 are in forced labor, many of them working on the Moscow-Volga Canal project. The treatment of thieves, murderers, harlots, is humane, scientific and constructive. But political offenders are dealt with by the iron hand. The proposals for disarmament, according to this authority, were largely hooey. The U. S. S. R. is building a huge military establishment, ready for Japan or any other enemy.

BOOK TALK

"Whitman, an Unfinished Story"

THIS book, by Rev. Stephen B. L. Penrose, President-Emeritus, is the story of a College. But "it's different"! Some chapters, like the narratives of other struggling institutions, are of interest only to its graduates or citizens of locality and state. But "Whitman College was founded by a saint in memory of a hero." The story of that hero, Marcus Whitman, pioneer missionary to the Indians of the Northwest, patriot and martyr, is an epic in itself. His winter ride to save Oregon to the United States, described on pp. 15-19, has been called "the greatest ride in history." "It was a thousand miles out of their way, over mountains which few white men had ever seen, over rivers which white men had never crossed. * * On Jan. 3, 1843, they reached Bent's Fort, Dr. Whitman's face, hand and feet frozen. * * He did not stop a single day. Calling for a fresh horse, he rode eastward, believing that the fate of an empire was hanging at his saddlebow."

As thrilling is the life of the founder, Cushing Eells, of whom Dr. Lyman Abbott wrote: "one to whom the Republic owes a far greater debt than to many more conspicuous in history," and whom Dr. T. T. Munger called "the greatest saint of modern times." The hardships of the missionaries at Tshimakain, "two hundred miles deeper into the wilderness than the Whitman Mission," today seem incredible. When it was broken up the Indian war that followed the Whitman massacre, Mrs. Eells could only write: "We have been here almost nine years and have not been permitted to hear the cries of one penitent!" Yet when a white man next visited the region, he exclaimed: "Those Indians were better Christians than we!" Such was the man who conceived the plan for a Christian institution for the coming white settlers, and not only gave practically all his property but overcame seemingly insuperable difficulties to found the Seminary.

Its growth into a College is a story of heroic idealism worthy of such an origin. The turning point was the enlisting the interest of Dr. D. K. Pearsons of Chicago, who gave away his entire fortune of $5,000,000 to aid 42 struggling colleges, so that his funeral expenses had to be provided by one of the charitable institutions which he had aided. Whitman seems to have been his favorite. At least he wrote to its Trustees: "No College in the country has such a history or rests on more honorable foundations." The interviews in which Dr. Penrose, then "the young president," won Dr. Pearson's interest are dramatically told; as well as the scene when the students themselves in twenty minutes raised $763 to help fulfill the conditions of their benefactor's gift. It adds to the impressiveness of the narrative, so modestly told in the third person, to discover from incidental allusions, that President Penrose, like John Milton, lost his eye-sight as he toiled for a great cause.

All America's vast educational equipment is still "an unfinished story." This book ought to give fresh courage and willingness to sacrifice in the tasks and changes that are still before it. The material which it contains has already furnished material for a thrilling novel, Mrs. Morrow's "Forward March," and will yet inspire an epic or a drama worthy of American ideals and the highest poetic genius.

E. TALLMADGE ROOT

"WHITMAN, AN UNFINISHED STORY," *by Stephen B. L. Penrose, President-Emeritus, Whitman College. Whitman Publishing Co., Walla Walla, Washington.*

Toward Belief

By H. N. Fairchild,

The Macmillan Co., pp. 157. $1.75. 1935.

PROF. Fairchild, of Barnard College, was christened an Episcopalian, then in the heyday of his intellectual prowess was a sceptic, but now he is a high church Episcopalian after a year of experimentation in the Cathedral of St. John the Divine to see "if these things are so." The Church is always glad when so competent a judge becomes an adherent. His book will deserve and no doubt have a large group of earnest readers.

The book falls naturally into three parts, though it is not so divided. Chapters one to seven inclusive give Professor Fairchild's philosophical arguments for religion, including immortality. Chapter eight finds him identifying his concepts with Christianity. The two final chapters are an argument for the Catholic party of the Episcopal Church. The final chapter in particular finds him saying he does not wish to upset any man's church relationship, that he is writing essentially for the intellectually elite, now unchurched, whom he hopes to influence by his own experiential testimony.

The reviewer could not become an Anglo-Catholic Episcopalian, but has greatly enjoyed Professor Fairchild's exposition. Satan, it will be recalled, was cast out of Heaven

by the word of the testimony of the Saints. There is real need for such witness as this book bears.

W. A. HARPER

HEAVEN'S MY DESTINATION is no crudely sociological novel. It indulges in no theological or anti-theological polemic. It is surer in its human touch and subtler in its criticism of society than, for example, *Elmer Gantry*. There is a humanistic rather than a pseudo-scientific approach to the problem at hand. Sympathy and understanding, rather than a dehumanizing social analysis, is Thornton Wilder's method. But his treatment is at the same time thoroughly objective and clear. Here is a novelist who deals with a complex religious problem and yet remains throughout the artist that he is. And the result is far more plausible and convincing than the rawer, crudely sociological work of Sinclair Lewis. *George Brush* is a robust American: *Elmer Gantry* remains a theory.

WILLIAM A. CHRISTIAN, JR.

Books Received

During the summer months several very interesting and helpful books have come to our desk.

Charles Scribner's Sons, New York:
God in These Times—by Henry P. Van Dusen

Round Table Press, New York:
Modern Methods in the Church School—by William Grime

Hope Publishing Co., Chicago:
Devotional Hymns—The Service Hymnal

Friendship Press, New York:
Around a Mexican Patio — by Ethel L. Smither
Over the Mexican Border—by Hewitt & Thomas
Lupita—by Alberto Rembao

Cokesbury Press, Nashville, Tenn.:
His Witness—Studies in the Book of Acts—by Andrew Sledd, Ph. D.
A Book of Prayers for Young People—by Richard K. Morton
Story Sermons for Boys and Girls —by Charles N. Thorp
A book of Chapel Talks—by Elbert Russell
Special Day Sermons—by Leach & Ward

Simon & Schuster, New York:
Schoolhouse in the Foothills—by Ella Enslow

Central Publishing House, Cleveland, Ohio:
The Symphony of Life in D Minor —by Earl Harrison Thayer (The Meaning of Trouble)

Federations of Women's Church Societies

By Edward Tallmadge Root

WOMEN in community churches should be especially interested in the movement to give to Women's Church Societies the stimulus and improvement of methods and combined power which their Federations give to Women's Clubs. The National Council of Federated Church Women met in Rochester, and the New England Council, in New Haven, in May. State organizations are being formed. In Massachusetts, fourteen local Federations are thus interlinked. Local societies in Union Churches, since they are already interdenominational, are permitted to join: and the Watertown Union Church ladies are loyal and active in the State Federation.

The writer well remembers how modestly the movement, so far as New England is concerned, began in Providence 30 years ago. As Field Secretary of the newly - formed Rhode Island Federation of Churches, he became acquainted with all the 80 pastors of Providence, and was surprised to find how little they, and especially their wives, were acquainted with each other. He hit upon the plan of asking the women's organizations in the churches to give a reception to pastors and their wives, and suggested that they might also find it profitable to continue and expand the organization, necessary for this, to include other purposes. When he laid the plan before some fifty representatives of the societies, he had the most awkward ten minutes of his life! For there was dead silence. He lamely repeated his proposition. Then a lady sprang to her feet and said: "Well if the ministers need to know one-another, I guess we do even more! I don't believe any two ladies in this room know each other!" The ice was broken. The organization was formed, gave successful receptions, grew in interest and scope; held a "Church Woman's Forward Movement," with a canvass which showed that on the average only one third of the women in each congregation were members of its societies; and survived when the Federation of Churches lapsed.

One of the presidents of the Providence Federation went to Somerville, Mass., and organized a federation there. Then others sprang up in imitation. A state and a New England organization resulted, to give wider fellowship and exchange of experience. From New Haven, Conn., to Portsmouth, N. H., and Portland, Me., federated church societies strengthen the local Federations of churches or in their absence do much of their work. Only Vermont lacks a federation, but has representatives on the Council. Twenty thousand Christian women have found a new power to act on social issues and to foster the spiritual as well as the financial interests of their own parishes.

A striking illustration was given by the "Ascension Day" program, suggested by the National Council, observed in Boston by the Massachusetts Federation of W. C. S. on May 28. Held in the beautiful Gothic Church of the New Jerusalem, with the open Bible in an illuminated shrine, according to the Swedenborgian usage, taking the place of an altar, the meeting seemed to many present the most impressive which they had ever attended. A Baptist pastor's wife, Mrs. Frank Singiser, spoke on the opportunity in the home, defined as "a world of strife shut out, a world of love shut in, where the small are great and the great are small. Its first necessity is consciousness of God. Then, loyalty—nobody is anybody until he belongs to somebody. Its third, mutual sacrifice and service." Mrs. C. J. Cook, President of the Auxiliary of Morgan Memorial, illustrated opportunities in the community by telling of its wonderful work for the

poor of 32 nationalities. "Joy has come in this service. There is nothing else like partnership with God!" The climax was reached in the statesmanlike address of Rev. Raymond Calkins, D. D., on the opportunity among the nations. "Is there yet any Christian nation? The United States has made occasional gestures, like return of the Boxer indemnity, but only when the entire conduct is ruled by Christian principles, is man or nation Christian. The dogma of independent sovereignty must yield and a world constitution be adopted. Such is one of the tasks of Christian women!" The service closed with a dedication service to these tasks, in new loyalty to the Ascended Christ, to "create a Christian Social Order." "The women that proclaim the tidings" are becoming a "mighty host"!

Any who desire to get in touch with this Woman's movement, should write to Mrs. James Ferguson, Executive Secretary, National Council of Federated Church Women, R. A. Long Building, Kansas City, Mo.; Mrs. Gerald Clifford, President, New England Council, Falmouth Foreside, Portland, Me.; or Mrs. S. L. Elberfeld, 72 Trenton St., East Boston, Mass., President of the Massachusetss Federation.

Building A Rural Library

By Jean McCaleb

THREE Sunday School teachers, in analyzing conditions in a rural community, agreed that a library might help solve several teenage problems. The teachers secured the use of a bare little building which had only a few rickety tables and rough benches for furniture. By enlisting the aid of their boys' and girls' classes, the leaders soon had the building in presentable shape.

But the most pressing problem was yet unsolved. Where were the books coming from? The originators of the plan secured a few volumes from families who spent their summers in the community. Several more were donated by the head of the local school, and each of the three Sunday school teachers contributed a few. With this modest beginning, the "Little Library" began its unique career.

"If we can't have a lot of nice new books," suggested one teacher, "why can't we make some scrapbooks to help out?"

From every available source, the workers gathered book reviews and material about writers. Every picture of interest was also saved. One group of girls re-covered an old screen with attractive material, and on this were displayed notes about authors, reviews of new and old books, and many pictures of literary interest. Among the favorable results of the screen displays were: an increased pride in the library on the part of many of the community residents; the foundation of good reading habits by many people; and several good book contributions from people who came in to see the materials on the screen.

After these materials had been displayed for several days, they were pasted in loose-leaf notebooks. Notices, stating that the notebooks were available to all library patrons, brought an increased demand for this type of reading material.

A group of women who were vitally interested in the project drove to nearby towns and spoke before several civic clubs about the "Little Library." Members of the clubs donated a number of books, and one organization for women established a permanent fund to pay a part-time librarian. This librarian, in turn, trained several high school girls who wished to take up library work later on. So successful has this preliminary training been, that a number of the girls have been able to secure places in city and college libraries.

To interest people in good reading, and in supporting even a small library is a big undertaking—but it is one which creates a lasting source of culture and good literary habits for those who live in small towns or communities.

International Journal of Religious Education.

Romance of the Living World

Charles E. Packard

THE commonest things of life are taken too much for granted. We accept conditions in which we live as a matter of course, seldom thinking about the tremendous significance of many of them. Take water, for instance. What a gift it is! Yet there is little about it to excite the imagination or arouse the interest of the casual observer. The vastness of an ocean impresses him who has never been to sea. A flood pours down upon a community bearing away homes and lives before it, so that we quail before the ungoverned terrors of rushing, raging waters. The majesty and power of Niagara Falls remains in the memory of the observer for a long, long while. In these ways we are aware of the importance of water as a factor with which to reckon in the business of living.

Probably we do not consider that these influences pale into the merest insignificance in comparison with the role played by water as a part of the inner and outer environment of the living organism.

Long before the highly technical sciences of physical chemistry and general physiology were born, the ancients sensed the worth of a liquid that is indispensable to life. May our appreciation be commensurate with theirs for a cup of clear, cool water. *Zion's Herald*

The Church "Close"

THE first step toward the beautifying of the church lawn of Federated church, of E. St. Louis, Ill., was taken when this church adopted its tenth anniversary program and included in it an item calling for the project of making this corner a lovely place. As the weeks went on, the idea clarified itself and grew in scope. It was decided that eventually the piece of ground should be different from anything else in the city and perhaps in a much wider area. Therefore a different kind of name was chosen, a name having about it associations of centuries of time and of beautiful traditions. The word "close" was used, and is used today in England for the yard around a large church or cathedral and called thus because it was usually enclosed by a wall. This close became a memorable and favorite spot in the community, because here people could come to meditate, to pray, to meet friends or loved

ones, to enjoy the quiet beauty of the place.

Some such an idea for Federated Church close has been adopted by the church. Because of limited resources only such work will be done, as from time to time is possible. This year, the only effort possible was laying out the grounds and beginning the clumps of shrubbery that will play so large a part in the eventual plan. Indeed, some of the dreams nurtured by the people may never come to reality, but each year we hope to add something to the project. A brief sketch of what is hoped for may be appropriate as we now dedicate the close to the glory of God and to the happiness of the people.

We hope to set aside certain nooks for special purposes, or in honor of certain events or persons. Thus we aim to have an outdoor pulpit and a shaded nook for meditation and prayer. We expect to have a fountain, symbolizing Christ, the Living Water. There may be a biblical corner where plants from Palestine, or plants like the Rose of Sharon and the Crown of Thorns, will be placed.

The part of the close just behind the church building will be set aside for the purpose of fellowship and recreation. Probably we will put an enclosure about it, dividing it from the rest of the close, yet keeping it a part of the whole. We may have an outdoor fireplace here.

Another feature of the close will be the memorials that we hope to place therein. Many of them will be living things, trees and shrubs and flowers. Others will be memorial plaques and tablets. Still others may be mementoes from places connected with general church history or with the history of the two churches comprising this federation: the United Presbyterian and Congregational. We can hardly expect to have a piece of Plymouth Rock, but we can hope to have mementoes of historic places, churches, persons, and events.

Crowning the whole close there will be some day be a tower, a stone monument, called the Fane of Remembrance. This altar-like pillar will be used to commemorate all the great holy days of the church and the nation. It may be that a light will be placed on it which is never to go out.

It may be that we shall some day enclose the whole with a wall, but always we aim to make it available for all people. The path, which now traverses it and circles round the flower bed, has a symbolism which we shall always practice. This suggests the willingness of Christians to share the Knowledge of the Living Christ. The fact that the path encircles a flower bed suggests our hope that all people may find beauty along every path they tread.

—*Walter Schlaretzki*

Community Church Workers Carry On

THE departure of Richard E. Shields, former secretary of Community Church Workers, and Miss Dayton, office secretary, meant a complete change of personnel in the office. The administrative committee met in June and set up an organization to carry on the work of the movement. Miss G. Geneva Doran was secured as office secretary. She has had experiences with the National Council of the Y. M. C. A. and with the Christian Endeavor movement which makes her thoroughly conversant with various forms of Christian work. Nearby board members have been coming into the office all summer and assisting in the direction of the work, so that the mail has been answered and requests for service have been complied with, making an entirely creditable record for the past summer.

New churches are reported as a result of literature sent out in recent months. Mount Pleasant Community church has been formed in the open country a few miles west of Yorktown, Indiana. The pastor is Rev. Arthur Brindel. There has been a church in this community for more than 100 years. The grave stones in the nearby churchyard have dates on them as old as 1840. For many years the Christian church, with headquarters at Dayton, Ohio, conducted the religious work in this community. A number of years ago changes in the community made it impossible to support a minister. The Baptists sent in a worker who carried on for awhile, and undertook to organize a Baptist church. As practically none of the people were Baptists this effort resulted in failure. Mr. Brindel, who was educated for the ministry, has been in business in Muncie, Ind., for several years. He secured literature from the Community Church Workers' office and with the use of this literature has been able to organize a community church of the independent type.

This new organization has the hearty cooperation of the people of the community. As one drives through the territory between Muncie, Indiana, and Alexandria, one passes many rural churches and about each one of them is usually a very well kept cemetery. Inquiry develops that these churches no longer have preaching. Their only activity now is the maintenance of a cemetery association. The ladies' aid society devotes all of its finances to the mow-

At Harvest Time

By Elmer C. Lewis

The harvest sun sends forth its golden rays
At sunset, when September day is done.
And in the stillness of the evening hour
God speaks to me, and asks me what I've done
The summer through.

I've basked my soul in summer's glowing sun,
Refreshed my mind and rested body, too;
But now that harvest time has come, I see,
Dear Lord, I have not been, as Thee, as true,
The summer through.

ing of the cemetery lawn, the repairs of the cemetery fence and the decoration of the graves. The cause of this situation in the rural community has been the increase of tenancy. The owners of the farms now live in town and the tenants are unable to maintain religious services.

From Skellytown, Texas, comes word that an independent community church was organized in May. Fifty members have signed the roll and the local correspondent reports that the community church is "going over big." Skellytown is a community of 1,200 to 1,500 people which has two factions of the Holiness church operating as separate groups and a community church. There are a number of Baptists in the community, but these have not yet organized a church. Many Baptists of the community have united with Community church. For the past seven years outside of the Holiness group there has been no regular religious services, except an occasional revival meeting and a union Sunday school. During the last six months $1,200 has been raised in the community where there was little but indifference and where there was no sense of loyalty to any community organization. This is an oil community which includes a good many transients. The pastor of this church is H. H. Bratcher.

Happy letters from Medina Village, Hudson, Michigan, report the successful merging of a Baptist and Methodist group in a federated church. It was back in March that literature was sent to this church for the first time. It has required several months of activity to consummate a church organization which has finally been done with the blessing of the constituent denominations. On August 6 the local correspondent reported that services had been held for three weeks back in the Baptist church with a Methodist minister as pastor. This minister is Rev. E. A. Carson, of Clayton, Michigan. This community church starts off right by subscribing for the CHRISTIAN COMMUNITY through which they hope to keep in touch with the community church movement.

Kansas City, Kansas, sends the report of the organization of a community church on July 23. This church is of the independent type, and was established after handing out in the community the tracts that are published by the Community Church Workers. On Aug. 11, Rev. Oliver Cook, of the Community church of White Church, Kansas, visited the organization and preached in the afternoon. Worship is held both morning and evening, and B. M. Hatton has been established as minister. There is a midweek service and a Sunday school, and soon there will be other forms of organization, no doubt. The new church has started out with only 25 or 30 members, but has strong hopes of growth and development.

Community Church, of Montverde, Florida, was organized in June with 46 charter members from eleven different denominations, and already additions have been made to the membership. The organization is showing good healthy growth.

Christian Endeavorers of America will recognize the names of two former national leaders in this movement among the officers of this new church in C. F. Evans and Karl Lehmann.

The Montverde School, a self-help, non-sectarian, Christian school, is located at Montverde and the 200 students in that institution attend the Sunday school and church services in a body.

No resident pastor will be employed for the present, but a list of outstanding men in the state of Florida, some of national reputation, have accepted invitations to occupy this pulpit from time to time.

A union Sunday school and union missionary society and a midweek service are in the schedule of this new organization, while the Montverde School has two Christian Endeavor Societies.

The first officers of the new community church are: Chairman of the Council, C. F. Evans; Secretary, Ralph Arey; Treasurer, Miss Aradella Shafer; Trustee, Ralph Smith; Elders, Mrs. Ralph Arey, E. T. Bright, W. R. McQuaig, R. W. Harper, Jr., and Karl Lehmann.

Montverde is a community of about 400 located in Lake county in central Florida.

Last spring a community church was organized at Walloon Lake, Michigan. Reports now come that this church is going along nicely. It is a lake resort community which is filled during the summer time with resorters, many of whom have been attending the community church. The pastor of the church is J. Elmer Lutz, a United Brethren minister. This church was assisted last spring by Rev. R. Carl Stoll, of the Amherst Community Church, of Snyder, New York, and President of Community Church Workers. The church has a men's club of 45 and a woman's guild of 30 or more members, a boy scout organization and other activities.

It is most gratifying to receive letters from time to time from communities that have formerly been served and this excerpt from a letter from San Nicholas, Aruba, Netherlands, West Indies, is particularly welcome. Paul W. Rishell writes: "My little more than one year's acquaintance with your work has led me to more fully appreciate the worth-whileness of all you are trying to do. It seems that with the redistributing of populations and the social programs for human rehabilitation which appear to be making some headway in the United States, Community Church Workers is presented with an opportunity for service that is unique in American Church history. I am glad to be identified with such a program."

Literature has been sent out to a number of other communities where no definite action has yet been taken, but the summer's record indicates that the church situation is thawing out after the long winter of economic depression. Many ministers have written or visited the office during the summer seeking employment in the community churches. Data about these ministers are collected and kept on file for inquiring churches. Churches that need ministers might well avail themselves of the information service that is provided by the organization.

Community Church Workers be-

gan the summer with a deficit in its treasury. Had this not been true, the organization would have run along almost even on its expenses. There has been a prompt rallying of the friends of the association as soon as its needs were known. From now on Community Church Workers must either live on the relatively small donations of churches and individuals, or not live at all. Its more than ten years of service to 2,000 churches of its constituency have sufficiently endeared it to its natural friends that it may be confidently expected that during the coming year the organization will be placed in the benevolent budgets of many of the churches that have not previously contributed. What more significant home mission work could be accomplished than that which is recorded in this single story of a summer's activity? With the exception of the office expense, the work is being carried on without the payment of salary to anyone. Various ministers of the movement are donating time and talent to meet calls of service in their immediate vicinity. Between $2,000 and $3,000 per year will support the work of this organization, to the time when a justifiable expansion may be made. It would be difficult to find anyone so hard-hearted as to say that the service of this organization is not worth to America what it costs.

Michigan Minister Finishes Career

Many of his colleagues in his community church fellowship will be saddened to hear the news of the passing of Rev. Walter A. Cutler, who at the time of his death was pastor of First Congregational Church of Dundee, Michigan. Mr. Cutler has been pastor of federated and community churches during his career and a number of years ago served a term as president of Community Church Workers. To the time of his death he remained interested and loyal and maintained a friendly correspondence with the leaders of the movement. For the last three years he has been in poor health, having had a mastoid operation and last April a stroke. Mr. Cutler was well known in the agricultural movement and took part in both state and national organizations. He was a former president of the Michigan Association of Farmers' clubs and in Monroe County was a foremost public speaker on agricultural platforms. He was an alumnus of the University of Michigan and his ecclesiastical training was received at Chicago Theological Seminary where he took his degree in 1895. He also became a lawyer and for a number of the years of his life was engaged in that pursuit. Surviving him besides his widow, are two sons, John S. Cutler, of Zanesville, Ohio, and Willard A. Cutler, of Cadillac, Michigan, where the latter is temporarily stationed as a member of the state highway department; two daughters, Mrs. Alice Thorpe, of East Lansing, and Miss Matie Cutler, of Grand Rapids.

Birthday of Savanna Church

TWO hundred happy people sat down together around the tables in the city park at Savanna, Illinois, on the evening of Sept. 6. The occasion was the second anniversary of Community church, of that city. This church is made up of the families of railroad men who work in the shops and on the roads of two transcontinental lines that pass through the city. The pastor of the Church is Rev. T. Stuart Cleworth.

After the supper was completed, the people went to the church for the evening exercises in order to escape a cold blast from the northwest which made further operations in the city park inadvisable. At the church meeting, representatives from nearby community churches gave brief reports with regard to their work. There was a car load of people from Federated Church, of Miles, Iowa. This church is made up of Congregationalists and Methodists, and is now six years old. It lies just across the Mississippi River from Savanna and the new bridge across the river makes it possible for a new fellowship to spring up. Their pastor is Rev. V. C. Grant. A number of enthusiastic laymen had also driven up from Clinton, Iowa. They are members of Lyons Community Church. This church was formed 14 years ago by the federation of a Congregational and a Presbyterian church, and became a community church by the natural evolution of events. The new members that were added to the original federation did not elect to become members of either of the constituent denominations, so the church now has three lists of members, one of them Presbyterian, a second, Congregational and the third, one of undenominational Christians who have never chosen a denominational affiliation. This church has been greatly handicapped by the depression but still carries on with enthusiasm. There was also a car load of people from a Methodist church at Low Moor, Iowa. This is the only church in the community and it has grown increasingly conscious of its responsibility to serve Christians of all names and creeds in the community. In the half hour of fellowship meeting, various lay

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people from these churches spoke with enthusiasm with regard to their experiences in the establishment of interdenominational fellowship through their various churches.

An extended history of Savanna Church was read. Some years ago a federated church was formed in Savanna which united Presbyterians and Baptists. The services of this united church were held in the Baptist church. A small section of the Presbyterian church withdrew from the federation a few years ago to undertake to re-establish the Presbyterian church. The remainder of the people met, and organized an independent community church with a little over 100 members. Since the coming of the present pastor more than 70 new members have been received into the community church and in the brief period of two years this church has come to be the leading Protestant force of Savanna. Its minister is in demand for special addresses, funerals, and other forms of community service. The secretary read a long list of auxiliary organizations which have been formed to provide special groups within the church with fellowship. These various groups have the past year adopted a variety of projects. Among these have been the rebuilding of the church steps in solid concrete, and other improvements to the church building.

The address of the evening was made by Orvis F. Jordan, of Park Ridge, Illinois. He spoke on "The Advancing Community Church Movement." In this address he reported on new churches that have recently been formed and indicated how community churches in various parts of the country have become adjusted to their communities and have developed forms of community service that are fitted to community needs.

It is the plan of the Savanna church to hold a similar anniversary meeting every year inviting nearby community churches. Across the line in Iowa are a number that are in easy driving distance though there are not many in northwestern Illinois. The outlook for the church for the coming year is a very happy one.

The Way

There was a Way men used to know,
Which they no longer heed;
For it is thickly overgrown
With selfishness and greed.

It led through olden Galilee
And through your town and mine;
But in my town and yours today
No starry splendors shine.

Until that Way is found again
Our hearts shall know despair;
And yet that Way, so sadly lost,
Still beckons—everywhere.

THOMAS CURTIS CLARK

New Minister Called At Pasadena

Neighborhood Church, of Pasadena, California, which describes itself as a "church of liberal religion" has for its pastor, Dr. T. G. Soares. There has been recently added to the staff of the church an associate minister, Rev. R. R. Morgan. The full program of activities of this church will be resumed on September 22nd, when Dr. Soares will once more occupy his pulpit.

Former Minister Now Ill

Community Church, of Piedmont, California, reports in its bulletin of August 25th that Rev. Charles D. Milliken, former pastor of this church, has suffered a stroke, and is at present in a sanatorium in

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Rev. E. H. Gebert
Longview, Washington
American Representative

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Twenty-three women's national home mission boards of the United States and Canada uniting in program and financial responsibility and representing Protestant church women in such national movements as they desire to promote interdenominationally.

Community churches now cooperate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Poling, President; Miss Anne Seesholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

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Berkeley. This is the church that is now ministered to by Rev. Richard E. Shields, former secretary of Community Church Workers. Mr. Shields is now happily settled in his new parish, and preached on August 25 on the theme, "The Outlook for Religion."

Christian Community Quoted

The Religious Digest is a new publication which condenses the leading articles of religious journals in America. It is published at New Castle, Indiana, with Albert F. Byrne as editor. Its first issue is the September number of this year. It has a generous quotation from THE CHRISTIAN COMMUNITY, using a condensation of the article by Paul W. Rishell on "Community Religion and A Community Church."

The Brooklyn Eagle also takes account of THE CHRISTIAN COMMUNITY, and in its July 20 edition calls attention to the effort of our paper to find the oldest union church in America. Request has come in recently for permission to reprint articles to our journal in other papers, thus it will be seen that the community church idea not only has the benefit of our own mailing list, but also of a very much larger public.

September Activities

LAST month a postal card request was sent to a number of ministers to find out what they proposed to do during September in their churches. St. Paul Community Church, of Homewood, Illinois, where Henry G. Kroehler is minister, says that they plan to revive most of their organizations in September instead of October as in former years. The men's club will invite in an outside speaker, the women's association will have a musicale to which many new ladies will be invited, and the fall and winter programs presented. The last Sunday in September will be observed as promotion day.

F. W. McDermott, who serves Hannibal and Sterling Community churches, in New York, reports that the annual every-member-canvass will be made in his parishes in September. He thinks this is the logical time to carry on this necessary task in the rural community. The church will hold farewell parties for young people going away to college or teaching service. It has been arranged to have a week-end mountain climbing trip for high school boys. The minister will visit the rural schools of the area, and among other contacts with the schools he will provide a weekly chapel service in the local high school assembly.

At Union Church of Hinsdale, Ill., Dr. Wilfred A. Rowell began the month of September with a Labor Day sermon. He later preached a sermon on "Spiritual and Inspirational Values," which had come to him during his vacation. In September the church is to have an "every family visitation" in the course of which the church visitors will call on every member in the parish, presenting an invitation to share in the life and work of the church. Special emphasis will be placed on the "Prayer and Guidance" group in which all plans for the church will be undergirded by prayer. Later in the autumn there will be a series of sermons on "The Church in Modern Life" and a series of Wednesday evening services on "The World Mission of the Church."

Rev. L. T. Cagle, of Conesus, N. Y., writes: "The month of September being the beginning of the school term and the time when all are back from their vacations it is well to start an intensive campaign for loyalty to the church. Our church will have two major objectives for the month of September. The first of these major objectives will center around the theme of World Service.

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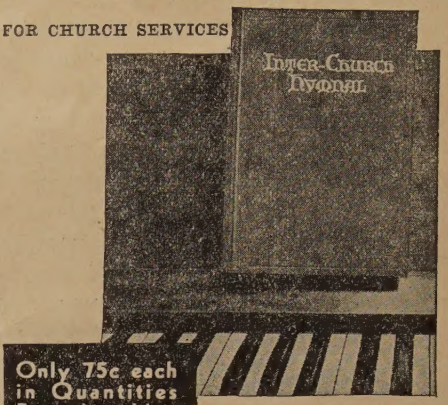

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the lepers of the world, suffering needlessly from a curable disease and a cruel isolation.

"I come to the point where I don't want to go out of my office by the front door," wrote the missionary superintendent of a leper colony, "knowing there will be some lepers lying prostrate on the ground imploring me to take them in."

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"Our church has placed more emphasis upon local work with too little thought of others. We propose to align ourselves with the Commission on World Service of the Community Church Workers, and also rally to the support of the organization as such. We propose to bring out the advantages of the Community Church Workers and the various ways in which they can meet the needs in our churches. This objective will carry through the entire year, but will be especially emphasized through the months of September and October. This special emphasis will be made because we have our every-member-canvass in October.

"The second major objective for the month of September will be the church loyalty program. We propose to carry through in the worship services, the church school, etc., the ideas behind each function of the church. We plan to interpret for ourselves again the value of the church for the home, the school, the community, and the world.

"We feel that in choosing these two objectives in our church that we are meeting the primary needs of our people. We are seeking the pathway out of a provincial idea of taking care of ourselves, and letting others take care of themselves."

Rev. Roy A. Burkhart, of First Community Church, Columbus, O., writes: "It has been my privilege during the past 12 or 13 years to visit churches in all parts of the United States and during the past 8 years in all parts of Canada. I have never been in any church which has a greater variety of personality, power, and leadership skill represented in its church membership; I have never seen a group of people who seemed so responsive and eager to do things; I have never seen a church building so strategically located in its constituency as this particular church.

"For a number of years I have longed to be pastor of a church and I have been happier than I ever dreamed I could be in this situation.

"We have a beautiful building for our worship and for our educational and social programs. In addition, we have the old church where our children can meet for the Church School. We have a choir of 75 voices, which is the result of the splendid vision of one of my predecessors, O. C. Weist, and of our present minister of music, Mrs. Charles E. Silbernagel. This choir is one of the finest I have ever heard. It is faithful, and contributes immeasurably to the worship and the good of our church. We have a worship culture in insight, largely the result of the fine leadership and artistic insight of Mr. Weist, which to me is one of the richest heritages any minister could ever have.

"I feel also I have come into a rich heritage because of the brilliant social insight which my immediate predecessor, Rufus E. Wicker, had. He brought to the attention of people an analysis of our present world and challenged them to become creative participants in programs which would result in a new Christian order.

LITERATURE DAY

Additional copies of the October issue of THE CHRISTIAN COMMUNITY will be sent free to churches that will agree to circulate them and make some effort to secure new subscriptions. These must be ordered before October 15 so we may order them printed. Tell us how many you want.

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"Since my coming in January, we have taken in 175 new members. There has been a fine gain in our financial income and we are planning big things for the future. We have had a number of young people who are going away to camps this summer who will receive training and will be challenged to come back and help build a significant youth program in the church.

"We are hoping increasingly to emphasize the spiritual growth of our people. I hope to give a great deal of time to personal counseling and to the building of small groups or circles of fellowship in which we people can have that sense of sustaining and being sustained. It is our purpose, increasingly, to put on a complete program of leisure-time education in the church. We wish to give a great deal of attention to adult education this year, both in the Church School and in a series of lectures, panel discussions and forum sessions Sunday nights. It is our purpose to bring to the people outstanding thinkers in various areas of thought.

"We wish to continue the fine relationship that has existed between this church and the three villages which make up its constituency. We hope to strengthen our week day schools of religion, which are now reaching 99 percent of the children in these three schools. We will employ two teachers next year who will give their leadership and their time to this very important work.

"One of the encouraging things to me, and I have never preached before, has been the splendid attendance of people in the morning church service. For five Sundays following Easter our average attendance was 910. Of this number a large percentage was made up of children and young people. Those who have been coming to our church as visitors report that they have never seen so many children and young people in a public worship service.

"Of course we have just begun. There are many things we must learn and many things we must think through but at least the beginning has been encouraging and the future looks hopeful."

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